



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

selecting its managers of business without competitive examinations and practical tests. The trial of strength, ability, and character is not evil in itself, nor can humanity dispense with it without surrendering direction to the incompetent; that would be ruin.

It would be unfair to ask the author to present all possible facts within the compass of one volume, but we do have a right to demand of him some more adequate acknowledgment that defenders of the capitalistic system are not altogether either fools or knaves. We did not make this system, and we cannot reconstruct it to order. Where it works evil we can correct its methods, which is precisely the purpose of "social legislation." If it is fundamentally vicious, it will gradually grow into something better under the guidance of increasing intelligence.

Therefore we welcome the honest, manly, deeply spiritual criticism of the wrongs of an age, the noble appeal to the church for a revision of its ethical standards; but on the constructive side the argument is not conclusive. The method of meeting the crisis means that this generation can do little to improve conditions. Socialism is afar off; meantime practical men must bend thought and energy to measures which can be worked with the institutions we have. Private property in the instruments of production did not always exist, and something better may one day take its place; indeed, collective ownership and control have already made great progress. But it is hard to mention a single evil described in this remarkable, inspiring, and searching work which is not in a way of correction under the laws and constitutions of modern states.

CHARLES R. HENDERSON

THE UNIVERSITY OF CHICAGO

BRIEF MENTION

MEYER, CONRAD, LIC. THEOL. *Der Zeugniszweck des Evangelisten Johannes.*

Nach seinen eignen Angaben dargestellt. Gütersloh: Bertelsmann, 1906.

vi+110 pages. M. 2.

The author sets himself the task of showing from the contents of the Fourth Gospel that its composer had a clearly defined purpose in writing his book. This purpose was to prove the divinity and the humanity of Jesus, but not to unbelieving Jews nor to gnostics of the docetic type, but rather to Greek-speaking Christians, in order that their faith might be more perfect. The writer of John's gospel, therefore, sketches in general a life of Jesus in which he lays special stress upon the miracles which Jesus performed in the name and by the power of God. Of these miracles, the author contends, the writer of the Fourth Gospel was an eyewitness. He cites no other proofs for his views than the gospel itself, and this he calls the *Zeugniszweck* of the gospel. Meyer has read the gospel with painstaking care and he states his

conclusions with much force, but not with such clearness as he might or ought to have employed. While his interpretation of most of the more difficult passages is generally sound and scholarly, some are far fetched, notably the one on John 19 35, where he says the *ἐκεῖνος* refers to the ascended Christ. In the judgment of the reviewer the book adds nothing to the solution of the puzzling Johannine question. There is involved in that question more than an explanation of fact of the relative independence of the Fourth Gospel of the other three, however plausible that explanation may be. The larger question, as to the origin of the Johannine conception of the Christ, is not touched upon in the book.

MILLER, DR. JOHANNES. *Die Bergpredigt, verdeutscht und vergegenwärtigt.* München: Beek, 1906. viii + 356 pages. M. 3.

The book under review is not an exegetical exposition of our Lord's Sermon on the Mount, but, as its title indicates, an interpretation and an application of that discourse to present-day's needs. It is essentially a book on ethics and might appropriately be entitled "an urgent call to a better righteousness." The author has a very strong conviction that the message of the Sermon on the Mount is the concentrated expression of what Jesus lived and died for, and that this message, if only it be rightly understood, freely accepted, and acted out in life, would bring the peace the world longs for. The book is very stimulating, although at times one has the conviction that the author is expounding his theories and not the passage from our Lord's discourse.

ROSS, REV. G. A. JOHNSTON. *The Universality of Jesus.* Chicago and New York: Revell, 1906. 124 pages. \$0.75.

The central idea of the book is that in Jesus of Nazareth we have not simply a man among men, but "the representative man in whom the idea of the species is incarnated." In him the local and temporary do not appear. "He belongs to all time and is at home in every age and place." He rises above sex, racial temperament, rank, and bondage to environment. "He is the mediator of the ages." The author discusses the various phases of Jesus' experience as, e. g., "Origin," "Baptism," "Temptation," "Transfiguration," "Teaching," "Death and Resurrection," as setting forth his thesis. He writes with strength and enthusiasm and the book is very readable and stimulating. However, he so conceives the representative character and universality of Jesus as to destroy his vital connection with man. He is a sort of specially created divine anthro-poid, whose value is that he is so colorless and unattached that he contains all of the universals and fundamentals but none of the particulars of man. We have not so learned him. One also frequently dissents from the interpretation of particular events and experiences. His discussion of the origin of Jesus greatly overemphasizes some facts, and his conception of the significance of the Transfiguration seems notably wide of the mark.

LLOYD, SAMUEL, AND OTHERS. *The Corrected English New Testament.* A Revision of the Authorized Version. New York: Putnam, 1905. 516 pages. \$1.50.

This volume is issued as a memorial of the centenary of the British and Foreign Bible Society. Recognizing the substantial results of textual criticism and the great

advance which has been made in Greek studies since the publication of the Authorized Version, this volume is corrected first on the basis of a more correct and a better-understood Greek text. The text adopted is the resultant text of Nestle. Recognizing also the growth in the English language itself in the past three centuries, the author and his assistants have endeavored to render the language conformable with present-day English. Attention has been given not only to the accurate construing of words but also to the translation of the thought. A special feature is the transposition of many words and clauses, generally to good effect. In choice of vocabulary there is some attempt to be "modern." This translation marks a considerable advance over the Authorized Version for present-day usage and preserves most of the qualities which have given that version its place and power in the hearts of the people. Combined with this we have the qualities of scholarship which have gained for the Revised Version its acceptance with Bible students. The conception of the work and its execution are both commendable.

RIX, HERBERT. *Tent and Testament*. A Camping Tour in Palestine, with some Notes on Scripture Sites. New York: Scribners; London: Williams and Norgate, 1907. 304 pages. \$2.50 net.

This book by the late Herbert Rix, B.A., is much more than the usual chronicle of the impressions and experiences of a tourist in the Holy Land. While confessedly a layman (p. 79), the author was by no means uncritical. If he could not "get up any historical enthusiasm" in an atmosphere of doubt (pp. 88, 205), he could not on the other hand confront the few sacred sites that are reasonably free from uncertainty without a thrill (pp. 164, 214, etc.). As the title suggests, it was the New Testament that he had especially in mind in his five weeks' journeying. Of the nearly fifty works named in the bibliography, especially diligent use was made of the *Encyclopædia Biblica* and Professor Cheyne's conjectures are often taken far more seriously than they deserve; e. g., in the appendix (A), discussing the possibility of Nazareth being a synonym for Galilee. The most valuable of the six appendices is one on the site of Capernaum and the conclusion is in favor of Kohân Minyeh.

The few conjectures which the writer ventures will probably not meet with much approval; e. g., that Bethsaida was the name of a small district lying on both banks of the Jordan near its outlet into the Sea of Galilee and including Julias and fourteen dependent villages (pp. 273 f.); that a great rocky area north of the temple platform, as the site of the Basis built by Antiochus, was cut away at the destruction of this fortress by Simon Maccabeus (p. 226); that the Pool of Siloam is probably the Bethesda of the New Testament because the water would seem mysteriously troubled by the periodic influx from the Virgin's Spring (p. 215).

For the most part, however, the decisions regarding disputed questions are impartially made in the light of existing evidence. Zion is put on the east hill and the Praetorium on the west (pp. 204 f.). The author confesses that continued investigation brought more doubt than he at first felt regarding Gordon's Calvary (p. 160). Besides the frontispiece there are sixty-three excellent half-page illustrations.

As a whole the book can be most heartily commended to those wishing to prepare themselves for a visit to Palestine. It will help to make impossible both the disgust and the disappointment so often experienced, and also to prepare for an intelligent appreciation of what is seen.